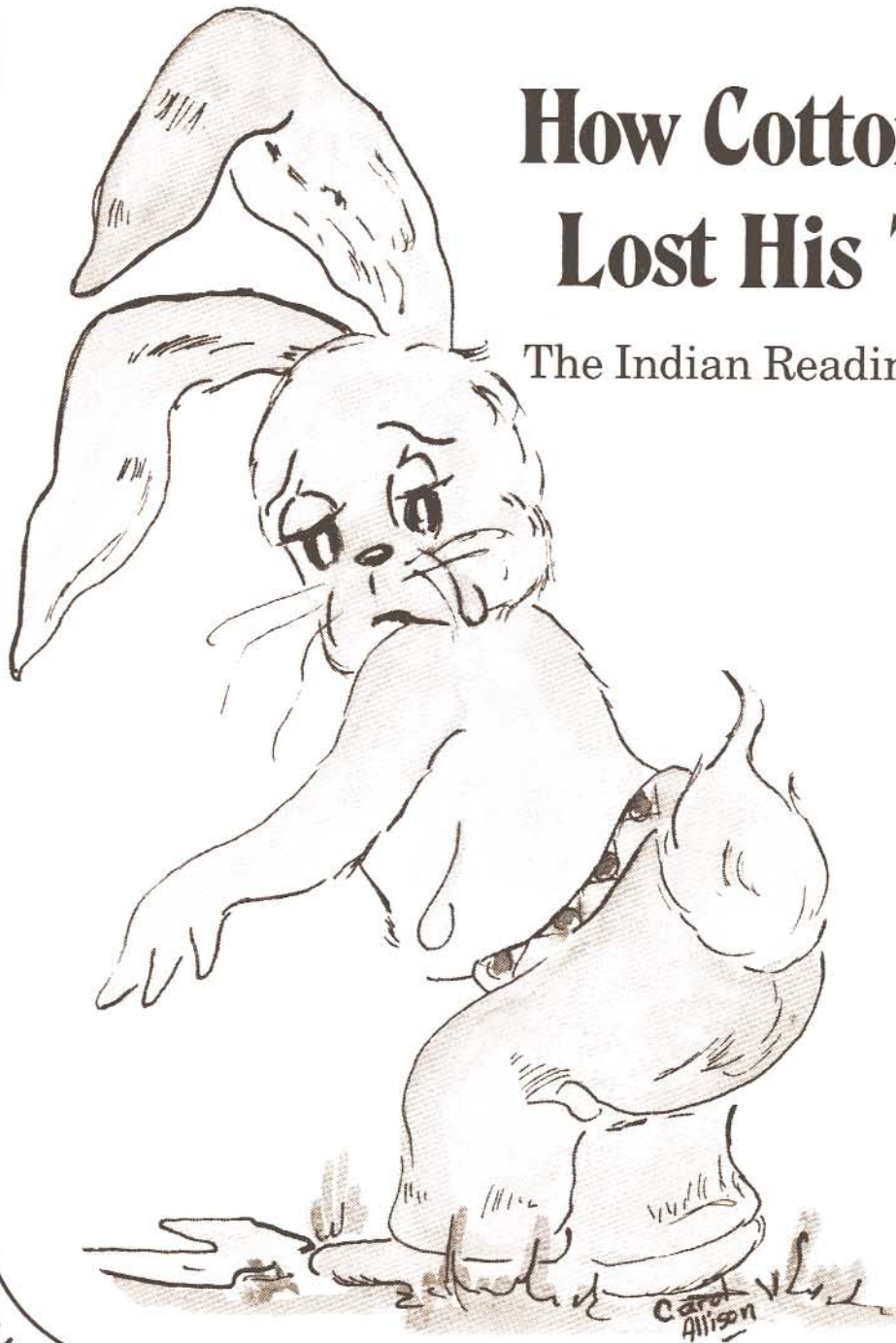


How Cottontail Lost His Tail

The Indian Reading Series



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THE INDIAN READING SERIES:
Stories and Legends of the Northwest

How Cottontail Lost His Tail

Level II Book 18

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Reservation Committee

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Long ago the animals were like people.
They talked and walked
and did the same things people do.

In those days the cottontail rabbit had a long tail.
He had hands and walked on his hind legs.
When he was small, he did not listen to anyone.
He was like a very naughty boy.



Cottontail would not carry the water
or build a fire when he was asked.

He would not help anyone.

His grandfather, Old Coyote, would warn Cottontail
not to wander too far from camp.

But Cottontail did not listen.





Cottontail and his grandfather
lived beside a big river
called the Columbia River.
They would spear fish from the river.
The homes were built of cedar poles
and cedar bark.



Nearby lived a monster in a cave.
The animal people were very frightened of him.
He was so big!
And he had such a big mouth!



One day Cottontail went walking beside the river
to look for arrowheads.
But he went too far, coming very close to the cave
where the monster lived.
The monster saw Cottontail.
Quick as a wink,
he sucked him right up into his stomach!

It was getting dark, and the crickets were beginning
their evening songs.

Cottontail still had not come home.

Grandfather Coyote watched for Cottontail.

He was worried that Cottontail
had been caught by the monster!



Grandfather Coyote walked to a little stream.
Growing near the stream was a firemaking vine.
Grandfather Coyote cut the vine
and put it in his belt.
He climbed up a tree.



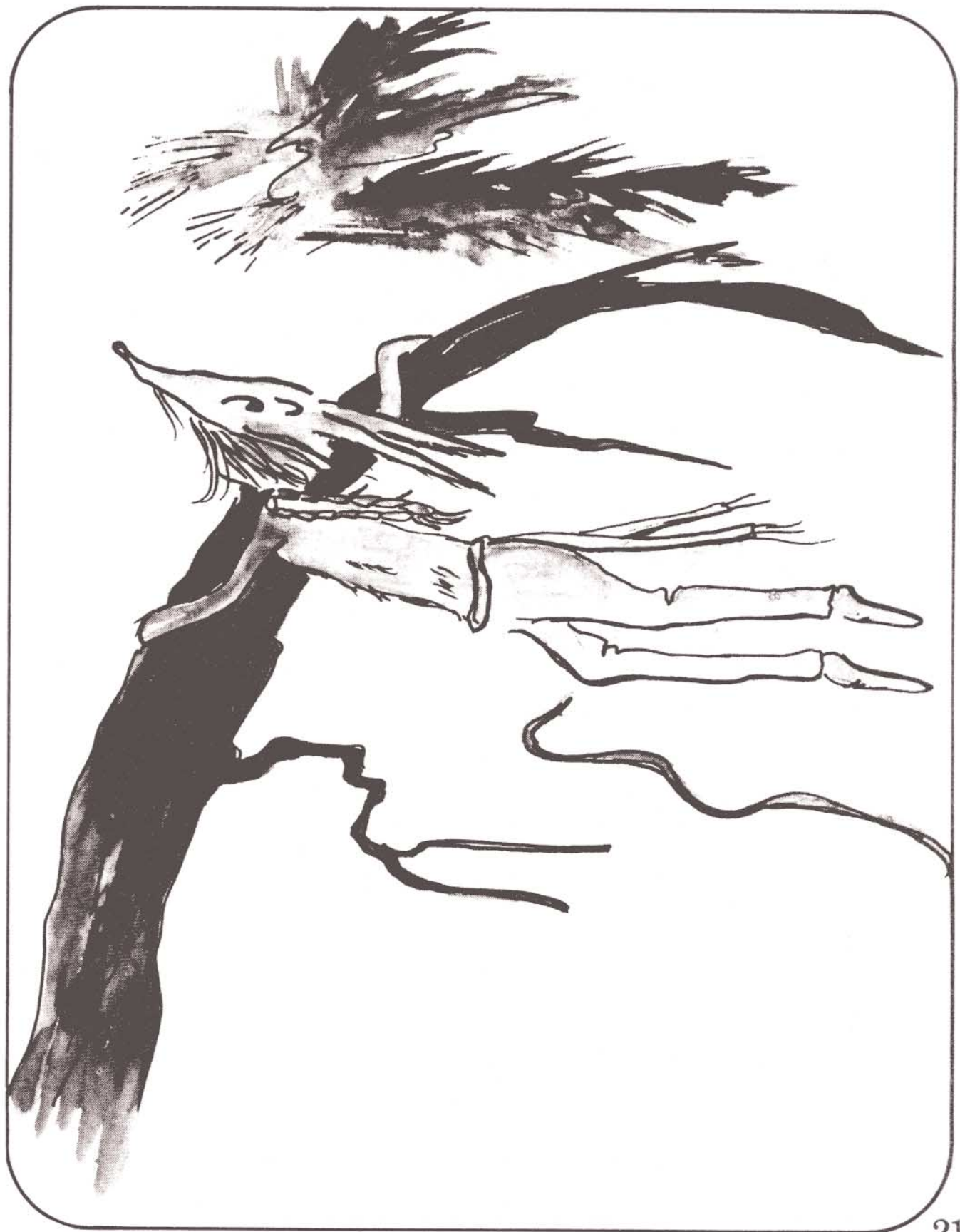


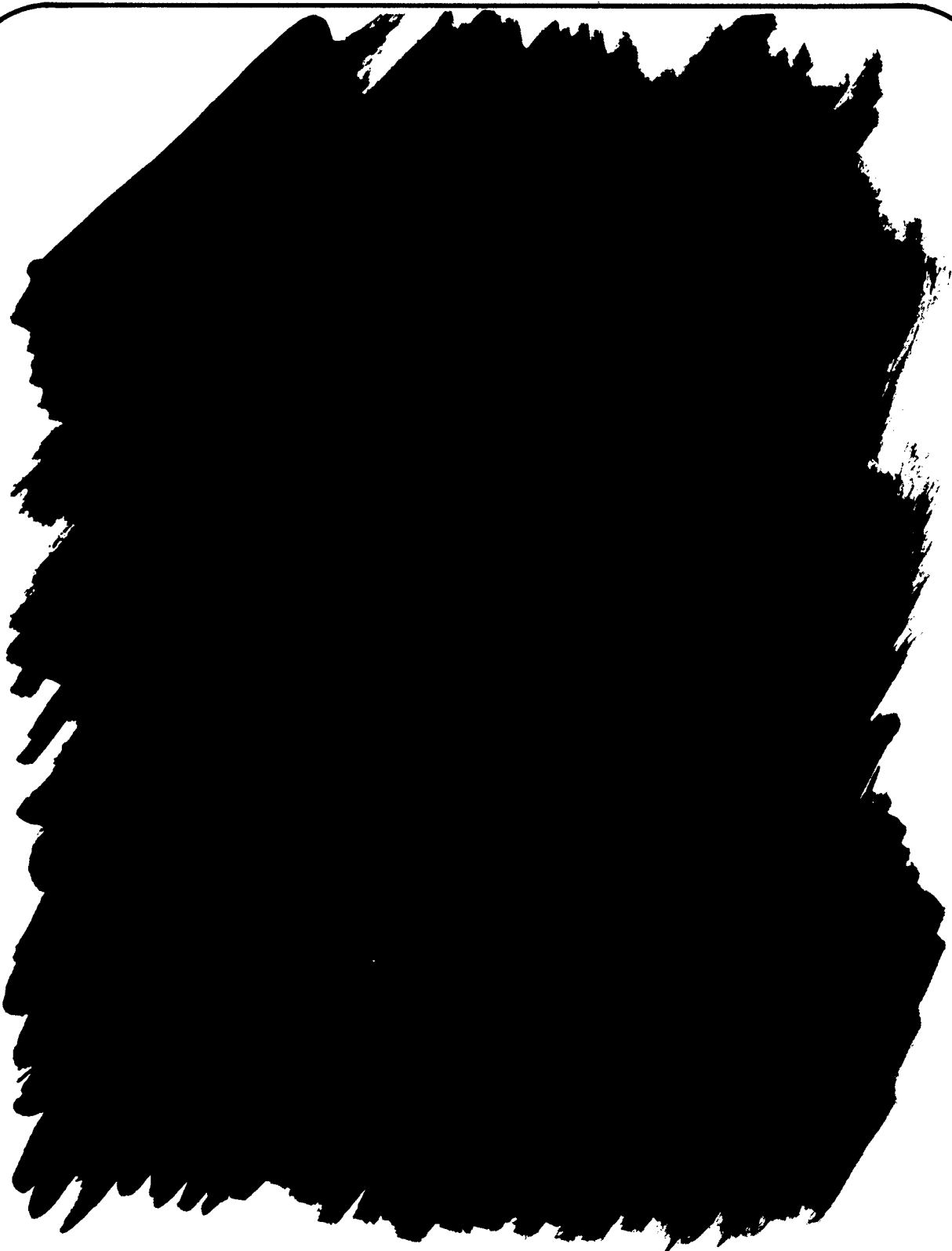
From the top of the tree he could see the cave
where the monster lived.
Grandfather Coyote took the firemaking vine
from his belt and used it to tie himself
to the tree.
Then he called the monster!

The monster came stomping out of his cave!
He looked this way.
He looked that way.



When the monster saw
it was Grandfather Coyote calling him,
he sucked in his breath.
He sucked harder and harder
until the vine rope broke.
Poor Grandfather Coyote
was sucked into the monster's stomach.





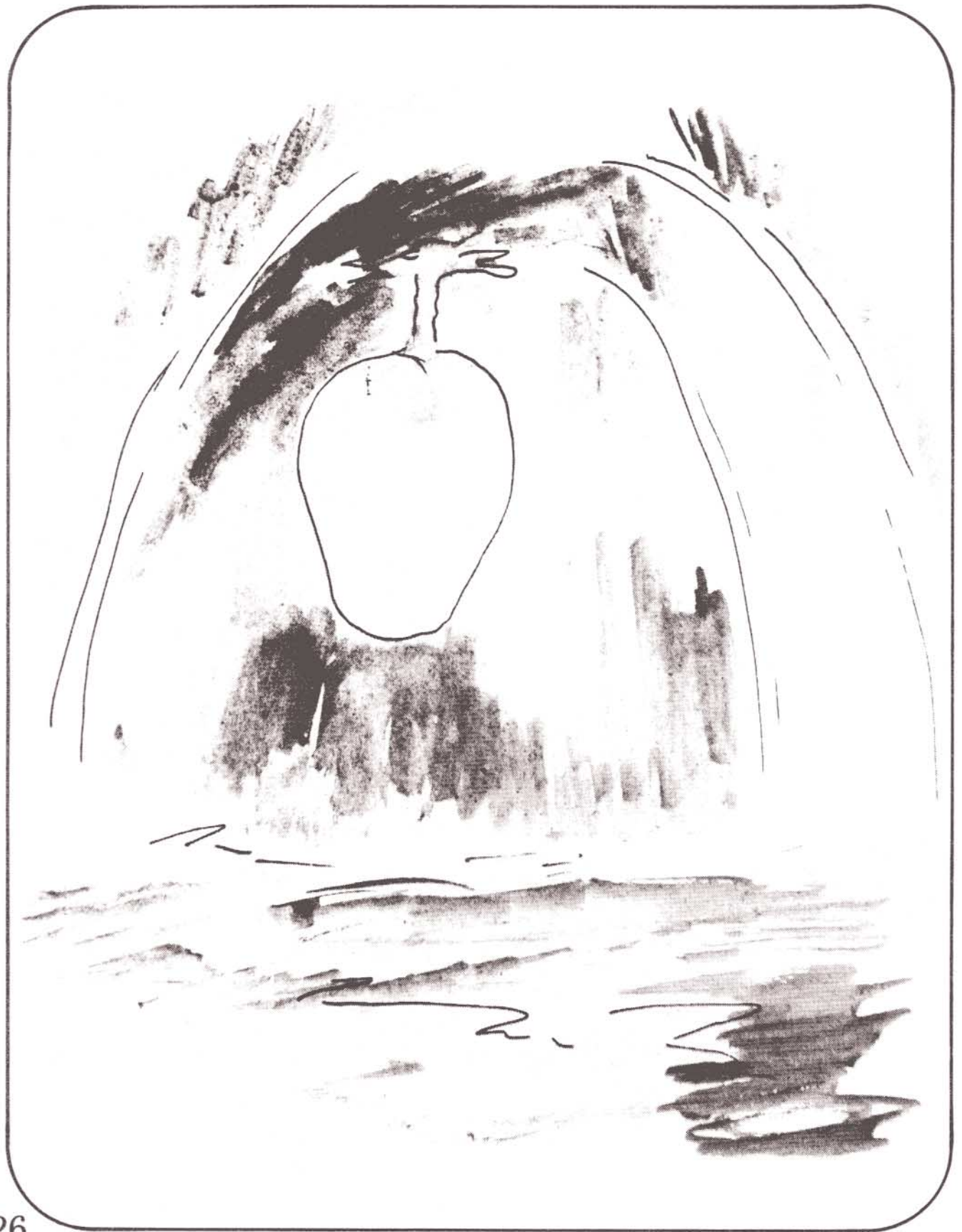
Oh, it was dark in that monster's stomach.



Grandfather Coyote was old and wise.
He had a flint knife, some pitch
and a piece of the firemaking vine with him.
He built a fire.
As the light from the fire became brighter,
he saw Cottontail.

Then he saw Skunk, Porcupine and Beaver,
and all the other animal people
that had been swallowed up.
They were weak, for they had no food or water.



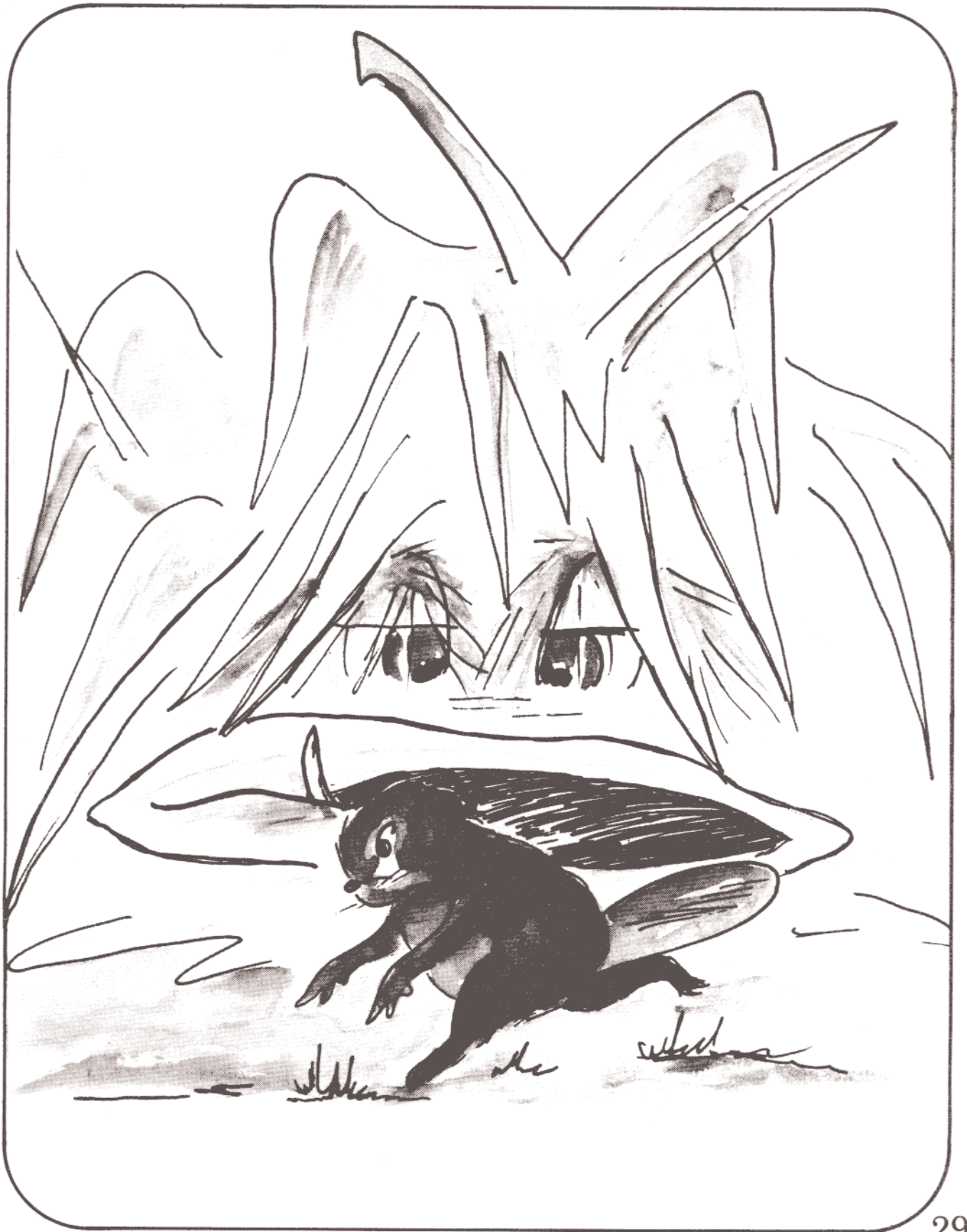


Grandfather Coyote saw the heart of the big monster
hanging from above.

He told the animal people to be ready
to crawl out of the monster's mouth.

Grandfather Coyote then cut off the monster's heart.

As the monster died, his mouth opened and shut.
Each time his mouth opened, someone crawled out.



Grandfather Coyote and Cottontail were stronger,
so they waited till the weak ones were out
before they left.



Cottontail went out last,
just as the monster took his final breath.
The monster closed his mouth
right on Cottontail's tail
and pulled it off.



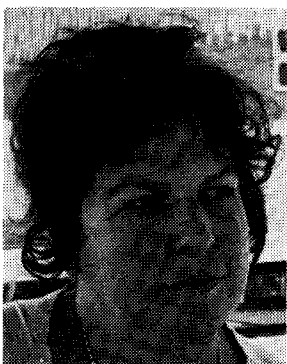
To this day, Cottontail has a short tail.
But, he minds better and does what he is told.





VERBENA GREENE

Verbena Greene, a member of the Confederated Tribes of Warm Springs, Oregon, is the mother of eight children. She attended Warm Springs Boarding School until the 11th grade and later earned her G.E.D. She has served as Local Coordinator for the Warm Springs Curriculum Development Committee and was the Tribal Education Program Liaison for more than seven years. She presently is serving as Culture Resource Person for the Tribes, providing classroom cultural instruction (legends, values, songs, etc.) on a consultant basis to schools and community colleges. She enjoys working with young people and is pleased that students are now forming culture clubs and holding powwows in the school environment.



CAROL ALLISON

Carol Allison has been closely associated with the Warm Springs Tribes for 16 years. She works in several different media, including water colors, cloth painting (shawls, skirts) and cartooning. In addition to writing and illustrating children's books, she has worked with Warm Springs committees writing down tribal history and culture.

Booklets available in the Level II sequence are listed below. Numbers refer to the planned sequence of use in the *Teacher's Manual*. Materials developed by these tribes and others in the Northwest are included in the Levels I and III sequences.

- | | |
|---|---|
| 1 <i>End of Summer</i> Crow Tribal Historical and Cultural Commission | 12 <i>Coyote and the Man Who Sits On Top</i> Salish Cultural Committee of The Confederated Salish and Kootenai Tribes of the Flathead Reservation |
| 2 <i>Thunder and the Mosquito</i> Muckleshoot Tribe | 13 <i>The Crow</i> Assiniboine and Sioux Tribes of the Fort Peck Reservation |
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